Pali Text Society.

THE

THERA- AND THERÎ-GATHA

(STANZAS ASCRIBED TO ELDERS OF THE BUDDHIST ORDER OF RECLUSES.)



EDITED BY

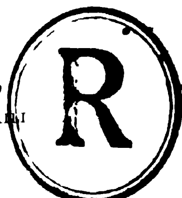
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LONDON:
PUBLISHED FOR THE PALI TEXT SOCIETY,
BY HENRY FROWDE,
OXFORD UNIVERSITY PRESS WAREHOUSE, 7, PATERNOSTER ROW.

1883.

HERTFORD
PRINTED BY STEPHEN AUSTIN AND SONS

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THERAGÂTHÂ:

COLLECTION OF STANZAS IN THE PALI LANGUAGE,
ASCRIBED TO DIFFERENT BUDDHIST THERAS.

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HERMANN OLDENBERG.

PREFACE.

THE collection of THERAGÂTHÂS, or of stanzas believed to have been uttered by different ancient Theras, has found its place, together with an exactly corresponding THERÎGÂTHÂ collection, in the KHUDDAKANIKÂYA, and is mentioned both in the Dîghabhâṇaka and in the Majjhimabhâṇaka lists of the texts which form that Nikâya.[1] The arrangement of the collection follows a system very frequently adopted in Buddhist literature, not only in shorter portions, such for instance as the sixth book of the Parivâra, but also in very extensive books, such for instance as the Jâtaka collection, and the Aṅguttara Nikâya: first are placed the single stanzas, then follow the dyads, triads, etc.[2] The sections ascribed to the single Theras do not always form one continuous and connected whole, but in many instances gâthâs uttered at different times and on different occasions are incoherently put together. For instance, in the section belonging to Ânanda we first find verses alluding to his having obtained Ara-

1 See Childers, s.v. nikâya.

2 In Vedic literature a similar principle, as is well known, is adhered to in the arrangement of the first seven books of the Atharva Veda.

hatship—which he was supposed to have reached a few months after the Buddha's Parinibbâna,—and perhaps also to the share he took, according to tradition, in the proceedings of the council of Râjagaha[1]; and then follows the gâthâ uttered by him immediately after the Buddha's death.[2] Thus also the two stanzas pronounced by Anuruddha on the last-mentioned occasion[3] are found in our collection amid verses with which they have no other connection than the identity of the author.[4]

As is the case with the stanzas of Ânanda and Anuruddha alluded to, a large number of Theragâthâ verses recur in the great Suttanta collections or in the Vinaya texts.[5] It does not, however, seem probable to me that this can be said of all of them, so that the Theragâthâ collection would be only an extract made from the other Piṭaka texts. Though of course in the present imperfect state of our acquaintance with the Sutta Piṭaka it would be hazardous to try to pronounce any definite opinion about the relation in which our collection stands to the other Piṭaka texts, we may express our belief that, as is very probably the case also with

[1] See Therag. 1022, 1024; comp. 1031: kosârakkho mahesino.

[2] v. 1016, comp. Mahâparinibbâna Sutta, p. 62, ed. Childers.

[3] vv. 905 seq., comp. Mahâparinibb. Sutta l.l.

[4] Another interesting instance of verses following each other in the same section of the Theragâthâ collection, which, notwithstanding, pre-suppose an entirely different condition of things at the time when they have been uttered, is found at vv. 837, 838, to be compared with the Selasutta in the Suttanipâta.

[5] It will suffice to call attention here to the verses of Soṇa Koḷivisa (vv. 610 seq., comp. Mahâvagga V. 1. 15 seq.); the verses of Aṅgulimâla (vv. 866 seq., comp. the Aṅgulimâla Suttanta, Majjhima Nikâya), the verses of Vaṅgisa (vv. 1263 seq., comp. the Kappasutta, Sutta Nipâta).

regard to the Jâtakas, the Udânas, etc., the Theragâthâ book, besides verses repeated from other works, consists, to a very great extent, of materials entirely its own, and highly significant for the understanding both of the religious theories and of the religious feeling prevalent among the ancient Buddhist Order. While thus, on the one side, the Theragâthâ collection in our opinion contains more of the verses attributed to the Theras than the other Pitaka texts, it must be stated also that on the other side it contains less; for so much is clearly seen already now that the Suttanta and Vinaya books give a large number of verses which are attributed there to different Theras, which have not been received into our collection. So it is not surprising that also of the dicta of Theras which are quoted in the Milindapañha, only a part is found again in the Theragâthâ book.[1] For a full inquiry, however, into the principles—if there were any such principles—by which the redactors of the Theragâthâs were guided as to what they received or did not receive into this collection, we must await further progress in the publication of the Sutta texts.

Most of the stanzas of course are supposed to have been uttered by the Theras surrounding Buddha, during the lifetime of the Master, or at least shortly after his death. Of one of the Theras, however, viz. of the Thera Tekiccha-kâni, it is expressly stated in the commentary[2] that he lived under King Bindusâra, the father of Dhammâsoka; the

[1] See Mr. Trenckner's note at p. 129 of his excellent edition of the Milindapañha.

[2] See the note at v. 386

commentary adds that his verses were received into the canon by the fathers assembled at the third convocation.—

In preparing the present edition of the Theragâthâs I have made use of the following MSS.

A. MS. of the India Office (Phayre Collection) written in Burmese characters.

B. MS. of the Bibliothèque nationale at Paris (fonds Pâli 91); Burmese writing.

C. MS. kindly lent to me by the priest Subhûti, Sinhalese characters.

D. MS. of the commentary called PARAMATTHADÎPANÎ,[1] belonging to the Royal Library at Copenhagen (see Westergaard's Codices Indici Bibliothecae Regiae Havniensis, p. 35 seq.), Sinhalese characters. The comment on each section is opened by an introduction giving an account of the Thera to whom the authorship of the section is ascribed, of the way in which he reached Arahatship, of the occasion on which he uttered his gâthâ or gâthâs, etc.[2] Then follows the text of the gâthâs and the explanation or paraphrase. I designate

[1] The text of the Theragâthâ as adhered to in the Paramatthadîpanî—and we may add without doubt given in all our MSS.—rests, as is expressly stated in the introduction of the Paramatthadîpanî, on the sacred tradition handed down in the Mahâvihâra: the author professes to write 'Mahâvihâravâsînam samayam avilomayam' (thus reads the MS., not avilomayam as is given by Westergaard). This statement is to be compared with the analogous ones in the Uddâna of the Cullavagga, book iii (Vinaya Piṭaka, vol. ii, p. 72) and in the introductory stanzas of the Sumangala Vilâsinî quoted in my 'Catalogue of the MSS. at the India Office' (Pali Text Society's Report 1882, p. 71). Most probably the whole tradition of Piṭaka texts which has survived to this day in the Southern Buddhist countries is to be derived from the Mahâvihâra.

[2] It is to be remarked that these introductory stories contain very frequent quotations from the Apadâna, so that the Paramatthadîpanî may be of considerable use to a future editor of that text.

the text readings by *Da*, and the readings occurring in the course of the explanation by *Db*. Unfortunately our MS. of the comment breaks off at the second verse of the Soḷasanipâta, so that for nearly half the extent of the Theragâthâ collection I had to do without its assistance.

A large number of blunders common to ABC conclusively show that these three MSS. are derived from the same original, which is lost to us, but of which so much can be said that it did not belong to the more correct MSS. of Piṭaka texts[1]; its authority is certainly much inferior to that of the comment. Of the three copies which represent to us this lost original, A is by far the most reliable; from another very incorrect copy of the *codex archetypus* descend B and C.[2]

It will not be surprising to any one familiar with Indian MSS. that in a number of passages readings are found which would seem to point to a connexion of our MSS. different from that which we have stated. Thus, in several instances

[1] See, for instance, v. 26: sacchabyâdhim, saccapâdî, saccabyâdi for paccavyâdhi; v. 279: hetâni for sotâni (similarly v. 1265: hetuṃ for sotaṃ); v. 309: âsabhâkûlam and âsakakulaṃ for âpagâkûlam; v. 318: sassato for payato; v. 112: puisaṃ for sudîpam; v. 129: samabhindaṃ for pannagindaṃ; v. 501: passetha for sayetha; v. 528: savanti for pavanti; v. 598: paññâ for saññâ. Considering this very frequent interchanging of the letters s and p, we shall scarcely hesitate to correct, in the Uddâna after v. 120, Vangapavhayo into Vanasavhayo.—Other instances of blunders common to ABC are, v. 3: nisîve and nisive for ni îthe; v. 41 (=1167): nabha- for naga-; Uddâna after v. 90: ja for ca; v. 469: pâpimsu for pâmiṃsu; v. 496: paccaya for maccassa.

[2] See, for instance, v. 12: cabhanarato B and cabhâṇarato C for jhânarato; v. 50: dhiccati câti BC for siccati vâti; v. 1128: asubham for asurâ; v. 1152: bhavassa dîsaṃ (or bh' disaṃ) BC for tava saññaṃ. It is manifest that these blunders point to Burmese characters.

B has readings in common with D, in which these MSS. differ from AC; in other cases blunders of ABC, or even such belonging only to the BC class have found their way to D also. The explanation of this is clearly enough that the copyist of one MS. introduced into his text different readings either from his own memory, or from other MSS., or from glosses or corrections written on the margin of the MS. he was copying. We should of course in no case allow ourselves to be led away by these *exceptions* from that judgment as to the mutual relation of our sources to which we have been led by undeniable *rule* in the grouping of the various readings.

I ought not to omit pointing out the fact that the separate *Uddânas* or *Indices*, which occur regularly at the end of each *Nipâta*, and at the end also of the whole work, and give the names and numbers of the Theras and the number of verses in each chapter, and in the whole work respectively, *seem* to be based on a recension or condition of the text different from that which now lies before us. In one case, at the end of the Catukka-Nipâta, the Uddâna gives one Thera more than the text (13 as against 12), and in several cases it gives more verses than the text now contains.[1] But I confess that I am not inclined to attach much weight to the statements in these Uddânas. In the only one of these instances in which I have been able to consult the commentary (that in the Catukka-nipâta), it supports the text and not the Uddâna;

[1] In the Vîsati-nipâta 215 as against 214, in the Tiṃsa-nipâta 105 as against 102, and so on.

and not only so, but the statements of the Uddâna appear even to be self-contradictory. It states, indeed, that the number of Theras is thirteen, but in the preceding enumeration of the names it would be necessary to take the word *bharati* in line 3 as a proper name (!) in order to make up that number. Then when we come to the final Uddâna at the end of the work, we find that the total number of Theras (264) agrees with that in the Text,—presupposes, that is, 12 (and not 13) Theras in the Catukka-nipâta. So, again, while the number of verses in our text is 1279, the number given in the final Uddâna is 1360, and the number arrived at by adding up the totals given in all the separate Uddânas to the various Nipâtas is 1291. Whatever may be thought then of these striking contradictions, it is clear that for the practical treatment of our text these numbers in the Uddânas must be left entirely out of sight.

In concluding these introductory remarks, I have to express my very sincere thanks to the administrations of those libraries, and to those scholars, who have most generally aided my undertaking by placing at my disposal MSS. of the Theragâthâ as well as other materials required for my work, viz. the Royal Library at Copenhagen, the India Office Library, the Bibliothèque nationale, Subhûti Unnânsê, Professor Fausboll, the Rev. Dr. Morris, and Dr. R. Rost.

H. OLDENBERG.

THERA-GÂTHÂ

Namo tassa bhagavato arahato sammâsambuddhassa.

Sîhânaṃ va nadantânaṃ dâṭhînaṃ girigabbhare
suṇâtha bhâvitattânaṃ gâthâ attupanâyikâ : ||1||
yathânâma yathâgottâ yathâdhammavihârino
yathâdhimuttâ sappaññâ viharinsu atanditâ, ||2||
tattha tattha vipassitvâ phusitvâ accutaṃ padaṃ
katantaṃ paccavekkhantâ imaṃ atthaṃ abhâsisuṃ. ||3||

EKANIPÂTO

Channâ me kuṭikâ sukhâ nivâtâ, vassa deva yathâsukhaṃ;
cittaṃ me susamâhitaṃ vimuttaṃ, âtâpî viharâmi, vassa
devâ 'ti. ||1||
itthaṃ sudaṃ âyasmâ Subhûti thero gâthaṃ abhâ-
sittha 'ti.

Upasanto uparato mantabhâṇî anuddhato
dhunâti pâpake dhamme dumapattaṃ va mâluto 'ti. ||2||
itthaṃ sudaṃ âyasmâ Mahâkoṭṭhikathero gâthaṃ
abhâsittha.

INTRODUCTORY STANZAS.—1, atthupanâyikâ A, attun° C, atthûp° D, atthupanâsikâ B. Comp. the 4th Pârâjika rule and Mahâvagga V. 1. 28.—2, yathâvimuttâ 'ti vâ pâtho D.

1 (comp. 51-53), me sâ kutikâ ADa, me kutikâ BCDb.—2 (=1006), Mahâkotthikath° A, Mahakoṭṭhiko th° BC. Mahakotthitath° D.

Paññam imam passa tathâgatânam: aggi yathâ pajjalito nisîthe
âlokadâ cakkhudadâ bhavanti ye agatanam vinayanti kaṅkhan ti. ||3||
itthaṃ sudam âyasmâ Kaṅkhârevato thero gâtham abhâsittha.

Sabbhir eva samâsetha paṇḍiteh' atthadassibhi:
atthaṃ mahantaṃ gambhîraṃ duddasaṃ nipuṇaṃ aṇuṃ
dhîrâ samadhigacchanti appamattâ vicakkhaṇâ 'ti. ||4||
i. s. âyasmâ Puṇṇo Mantâniputto thero g. a.

Yo duddamayo damena danto Dabbo santusito vitiṇṇakankho
vijitâvi apetabheravo hi Dabbo so parinibbuto ṭhitatto 'ti. ||5||
i. s. âyasmâ Dabbo thero g. a.

Yo Sîtavanaṃ upâgâ bhikkhu eko santusito samâhitatto
vijitâvi apetalomahaṃso rakkham kâyagatâsatim dhitimâ 'ti. ||6||
i. s. âyasmâ Sîtavaniyo thero.

Yo pânudi maccurajassa senaṃ naḷasetum va sudubbalaṃ mahogho
vijitâvi apetabheravo hi danto so parinibbuto ṭhitatto 'ti. ||7||
i. s. âyasmâ Bhalliyo thero.

Yo duddamayo damena danto vîro santusito vitiṇṇakankho
vijitâvi apetalomahaṃso Vîro so parinibbuto ṭhitatto 'ti. ||8||
Vîro thero.

Svâgataṃ nâpagatam na yidaṃ dummantitaṃ mama,
saṃvibhattesu dhammesu yaṃ seṭṭham tad upagamin ti. ||9||
Pilindavacchathero.

3, aggî A, aggi BCD.— nisîve A, nisive BC, nisîthe, sometimes nisîve corrected into nisîthe D (nisîthe rattiyam) – 5, hi AD, pi B, deest in C.— ṭhitatto AD, thitattho BC.— 6, upagâ ABC, upâgâ D.- rakkhi AC, rakkham BD. Then ABCDa agree in reading kâyagatâsati dhitima (dhimâ C). D. rakkhan ti rakkhato (rakkhanto?) kâyagatâsatiṃ ti kâyârammaṇam satim kâyagatâsatikammaṭṭhânaṃ paribrahaṇavasena avissajjento.— In the commentary this stanza is ascribed to the Thera Sambhûta.— 7, nalaṃ corrected into naḷa° A, dalaṃ B, daḷhaṭṭham C, nala° D. Comp. Suttanip. 4.—9 (comp. 885), na durâgataṃ A, nâ duragatam B, nâ dûragato C, nâpagatam D. Further on we find another reading dubhagataṃ (instead of apagatam) mentioned in the commentary ("nâpi duṭṭhu âgatam").— saṃvibhattesu A, sav' BC, vibhattesu ("saṃvibhajitvâ vattadhammesu") D.

Vihari apekkhaṃ idha vâ huraṃ vâ yo vedagû samito yatatto
sabbesu dhammesu anupalitto lokassa jaññâ udayabbayañ ca 'ti. ||10||

Puṇṇamâsathero.

Vaggo paṭhamo. uddânaṃ :

Subhûti Koṭṭhiko thero Kaṅkhârevatasubbato
Mantâniputto Dabbo ca Sîtavaniyo ca Bhalliyo
Vîro Pilindavaccho ca Puṇṇamâso tamonudo 'ti.|

Pâmujjabahulo bhikkhu dhamme buddhappavedite
adhigacche padaṃ santaṃ saṃkhârûpasamaṃ sukhan ti. ||11||

Cûlagavaccho thero.

Paññâbalî sîlavatûpapanno samâhito jhânarato satîmâ
yadatthiyaṃ bhojanaṃ bhuñjamâno kaṅkheta kâlam idha vîtarâgo 'ti. ||12||

Mahâgavaccho thero.

Nîlabbhavaṇṇâ rucirâ sîtavârî sucindharâ
indagopakasañchannâ te selâ ramayanti man ti. ||13||

Vanavacchatthero.

Upajjhâyo maṃ avacâsi ito gacchâmi Sîvaka
gâme me vasati kâyo araññaṃ me gato mano
semânako pi gacchâmi; n' atthi saṅgo vijânatan ti. ||14||

Vanavacchassa therassa sâmaṇero.

Pañca chinde pañca jahe pañca c' uttari bhâvaye;
pañcasangâtigo bhikkhu oghatiṇṇo 'ti vuccatîti. ||15||

Kuṇḍadhâno thero.

Yathâpi bhaddo âjañño naṅgalâvattanî sikhi
gacchati appakasirena, evaṃ rattindivâ mama
gacchanti appakasirena sukhe laddhe nirâmise 'ti. ||16||

Belaṭṭhasîso thero.

10, vihari or vihariṃ A, vihari C, viharati B, vîrahi and vihâriṃ Da, vihârîti visesato hari apahari apanesi Db. — Uddâna : Koṭṭhiko AB, Koṭiko C.— °subbato C, suppato B, °sammato A.— 11, Culavaccho A, Cûlagavaccho C, Culagavaccho B, Culagavaccho D.— 12, yadatthiyam ACD, yadatthiyam B.— bhojanaṃ C, bhojana AB. - Mahâvacchathero A, Mahâgavaccho th° BC, Mahâgavacchath° D.— 13, °vâri sucindarâ ABC D gives both °vârî sucindh° and vârisucindh°.— 14, upajjhâ Da.— 15, comp. 633, Dhammap. 370.— cuttari ABD, vuttari C.

Middhî yadâ hoti mahagghaso ca niddâyitâ samparivattasâyî mahâvarâho va nivâpaputtho punappunaṃ gabbhaṃ upeti mando 'ti. ||17||

Dâsako thero.

Ahû buddhassa dâyâdo bhikkhu Bhesakaḷâvane, kevalaṃ atthisaññâya aphari paṭhaviṃ imaṃ. maññe"haṃ kâmarâgaṃ so khippam eva pahîyatîti. ||18||

Siṅgâlapitâ thero.

Udakaṃ hi nayanti nettikâ, usukârâ namayanti tejanaṃ, dâruṃ namayanti tacchakâ, attânaṃ damayanti subbatâ 'ti. ||19||

Kuḷo thero.

Maraṇe me bhayaṃ n' atthi, nikantî n' atthi jîvite, sandehaṃ nikkhipissâmi sampajâno patissato 'ti. ||20||

Ajito thero.

Vaggo dutiyo. uddânaṃ:

Cûlavaccho Mahâvaccho Vanavaccho ca Sîvako
Kuṇḍadhâno ca Belatthi Dâsako ca tato paraṃ
Siṅgâlapitiko thero Kuḷo ca Ajito dasâ 'ti.|

Nâhaṃ bhayassa bhâyâmi, satthâ no amatassa kovido. yattha bhayaṃ nâvatiṭṭhati tena maggena vajanti bhikkhavo 'ti. ||21||

Nigrodho thero.

Nîlâ sugîvâ sikhino morâ Kâraṃviyaṃ abhinadanti, te sîtavâtakalitâ suttaṃ jhâyaṃ nibodhentîti. ||22||

Cittako thero.

17, comp. Dhammap. 325.— 18, "maññe han ti pi pâṭho" D.— pahiyati A, pahîyati BC, pahissati Da. Db: pahîyati pajahissatîti maññe. Probably we should read, pahassati.— 19, comp. 877, Dhammap. 80, 145.— us° namayanti, dârum namayanti CD, us° damayanti, d° damayanti AB.— Kulo AB, Kûlo C, Kuṇḍath° and Kuḍḍalath' D.— 20, n' atthi nikanti j°D.— Uddâna: Kulo AB, Kulo C.— 22, Kârambhiyaṃ A, Kâyaṃviya B, Kâraṃviya C. D: Kâraṃviyan ti kâravaṃ rukkhaṃ Kâravîti vâ tassa vanassa nâmaṃ, tasmâ Kâraṃviyan ti Kâravanâmake vane 'ti attho.— °kiḷitâ A, kalitâ C, kaḷibhâ B, kadditâ Da, sîtavâtakadditâ 'ti sîtena meghavâtena sañjâtaṃ kaḷîti madhuravâssitaṃ vassanto Db.

Ahaṃ kho Veḷugumbasmiṃ bhutvâna madhupâyâsaṃ·
padakkhiṇaṃ sammasanto khandhânaṃ udayabbayaṃ
sânuṃ paṭigamissâmi vivekam anubrûhayan ti. ‖ 23 ‖
Gosâlo thero.

Anuvassiko pabbajito, passa dhammasudhammataṃ,
tisso vijjâ anuppattâ, kataṃ buddhassa sâsanan ti. ‖ 24 ‖
Sugandho thero.

Obhâsajâtaṃ phalagaṃ cittaṃ yassa abhiṇhaso,
tâdisaṃ bhikkhuṃ âsajja Kaṇha dukkhaṃ nigacchasîti. ‖ 25 ‖
Nandiyo thero.

Sutvâ subhâsitaṃ vâcaṃ buddhassâdiccabandhuno
paccavyâdhiṃ hi nipuṇaṃ vâlaggaṃ usunâ yathâ 'ti. ‖ 26 ‖
Abhayo thero.

Dabbaṃ kusaṃ poṭakilaṃ usîraṃ muñjapabbajaṃ
urasâ panudahissâmi vivekam anubrûhayan ti. ‖ 27 ‖
Lomasakaṅgiyo thero.

Kacci no vatthapasuto, kacci no bhûsanârato,
kacci sîlamayaṃ gandhaṃ tvaṃ vâsi netarâ pajâ 'ti. ‖ 28 ‖
Jambugâmikaputto thero.

Samunnamayaṃ attânaṃ usukâro va tejanaṃ
cittaṃ ujuṃ karitvâna avijjaṃ chinda Hâritâ 'ti. ‖ 29 ‖
Hârito thero.

Âbâdhe me samuppanne sati me upapajjatha.
âbâdho me samuppanno, kâlo me na ppamajjitun ti. ‖ 30 ‖
Uttiyo thero.

Vaggo tatiyo. uddânaṃ:

Nigrodho Cittako thero Gosâlatthero Sugandho
Nandiyo Abhayo thero thero Lomasakaṅgiyo
Jambugâmikaputto ca Hârito Uttiyo isîti.|

21, anuvassiko AB, anuvassikan ti C, anuvassiko and anavassiko Da Db: anassiko (sic) 'ti anupagato vassam anuvasse va anuvassiko . . . athava pacch[illegible]o gatam anugatam vassaṃ anuvassaṃ taṃ assa atthîti anuvassiko, yassa pabbajitassa aparipuṇṇatâya na gaṇapagatam so evam vutto anuvassiko 'ti vuttam hoti — 26, sacchabyâdhiṃ A, saccappadîhi (corrected into °dhîhi) C, saccabyadihi B, paccavyâdiṃhi Da, paccabâdhintiṃ patipajji Db.— 27, Comp. 233, Apadâna fol. di (Dr Morris's MS.)— 28, kacci na vatthapasuto 'ti pi pâtho D.— After p[illegible] the following words are given in ABC: tam kiñci (ka[illegible] A) na hoti yato.— 29, samunnâmayam Da, °nnam' A, °ddam' BC.— bhinda D.— Uddâna. It is not worth while to give the confused readings of ABC.

Phuṭṭho ḍaṃsehi makasehi araññasmiṃ brahâvane
nâgo saṃgâmasîse va sato tatrâdhivâsaye 'ti. ||31||
Gahvâratîriyo bhikkhu.

Ajaraṃ jîramânena tappamânena nibbutiṃ
nimmissaṃ paramaṃ santiṃ yogakkhemaṃ anuttaran
ti. ||32||
Suppiyo thero.

Yathâpi ekaputtasmiṃ piyasmiṃ kusalî siyâ,
evaṃ sabbesu pâṇesu sabbattha kusalo siyâ 'ti. ||33||
Sopâko thero.

Anâsannavarâ etâ niccam eva vijânatâ.
gâmâ araññam âgamma tato gehaṃ upâvisiṃ
tato uṭṭhâya pakkâmiṃ anâmantetvâ Posiyo 'ti. ||34||
Posiyo thero.

Sukhaṃ sukhattho labhate tad âcaraṃ, kittiñ ca pappoti, yas' assa vaḍḍhati
yo ariyam aṭṭhaṅgikam añjasaṃ ujuṃ bhâveti maggaṃ amatassa pattiyâ 'ti. ||35||
Sâmaññakâni thero.

Sâdhu sutaṃ sâdhu caritakaṃ sâdhu sadâ aniketavihâro
atthapucchanaṃ padakkhiṇakammaṃ etaṃ sâmaññam 'akiñcanassâ 'ti. ||36||
Kumâputto thero.

Nânâjanapadaṃ yanti vicarantâ asaññatâ
samâdhiñ ca virâdhenti, kiṃ su raṭṭhaṃcariyâ karissati.
tasmâ vineyya sârambhaṃ jhâyeyya apurakkhato 'ti. ||37||
Kumâputtassa therassa sahâyako thero.

Yo iddhiyâ Sarabhuṃ aṭṭhapesi so Gavampati asito anejo,
taṃ sabbasaṅgâtigataṃ mahâmuniṃ devâ namassanti bhavassa pâragun ti. ||38||
Gavampati thero.

Sattiyâ viya omaṭṭho ḍayhamâne va matthake
kâmarâgapahânâya sato bhikkhu paribbaje 'ti. ||39||
Tisso thero.

31, Tahûratitiriyathera, Tahûratiriyatthera D. — 32, nimiyam ABC, nirâmi saṃ corrected to nimissaṃ Da, nimissan ti parivatteyyaṃ cetâpeyyaṃ Db.— 34, upâvisi AC, upâvisam B.— pakkâmi AC, pakkâmin ti D, pakkami B.— 35, tad âcaraṃ ADb, tadâ varaṃ BCDa.— 38, aṭṭhâpesi Da Db, paṭṭh' ABC.— devâ ADa Db, devâpi BC.— 39 = 1162.

Sattiyâ viya omaṭṭho ḍayhamâno va matthake
bhavarâgapahânâya satto bhikkhu paribbaje 'ti. ||40||

Vaḍḍhamâno thero.

Vaggo catuttho. uddânaṃ :

Gahvaratîriyo Suppiyo Sopâko ca Posiyo ca,
Sâmaññakâni Kumâputto Kumâputtasahâyako
Gavampati Tissatthero Vaḍḍhamâno mahâyaso 'ti.

Vivaram anupatanti vijjutâ Vebhârassa ca Paṇḍavassa ca,
nagavivaragato ca jhâyati putto appaṭimassa tâdino 'ti. ||41||

Sirivaḍḍho thero.

Câle Upacâle Sîsûpacâle patissatikâ nu kho viharatha,
âgato vo vâlaṃ viya vedhîti. ||42||

Khadiravaniyo thero.

Sumuttiko sumuttiko sâhu sumuttiko mhi tîhi khujjakehi,
asitâsu mayâ naṅgalâsu mayâ khuddakuddâlâsu mayâ.
yadi pi idham eva idham eva athavâpi alam eva alam eva;
jhâya Sumaṅgala jhâya Sumaṅgala, appamatto vihara
Sumaṅgalâ 'ti. ||43||

Sumaṅgalo thero.

Mataṃ vâ amma rodanti yo vâ jîvaṃ na dissati,
jîvantaṃ maṃ amma dissantî kasmâ maṃ amma rodasîti. ||44||

Sânu thero.

Yathâpi bhaddo âjañño khalitvâ patitiṭṭhati
evaṃ dassanasampannaṃ sammâsambuddhasâvakan ti. ||45||

Ramaṇîyavihârî thero.

Saddhâyâhaṃ pabbajito agârasmâ anagâriyaṃ,
sati paññâ ca me vuḍḍhâ cittañ ca susamâhitaṃ.
kâmaṃ karassu rûpâni, n' eva maṃ byâdhayissasîti. ||46||

Samiddhi thero.

40 = 1163.— Uddâna: Gahvatîriyo A, Gavhatiriyo B, Gaha..riyo C.— 41 (= 1167), nabhaviv° ABC, nagav' Da Db.— 43, khuddakuddâlâsu mayâ (khuddh' A) ABC, uddhauddhâsu mayâ Da, uddhakuddâlâsu mayâ . . . khudda-kuddâlâsû ti pi kuṇda- (or, kucca-) kuddâlâsû ti pi ..li Db.— idham eva idham eva ABC, idaṃ eva Da, idam evâ 'ti makâro padasandhikaro . . . gâmake thitattâ tâni asitâdîni kiñcâpi imam (corrected into im) eva mama samîpe yeva tathâpi alam eva tehîti attho Db.— 44, dissantî A, dissanti BC, dissati Da. The word is explained by passanti (i.e. passantî). Comp. Dhammap. Atth. p. 404.

Namo te buddhavîr' atthu, vippamutto 'si sabbadhi.
tuyh' âpadâne viharaṃ viharâmi anâsavo 'ti. ||47||

Ujjayo thero.

Yato ahaṃ pabbajito agârasmâ anagâriyaṃ
nâbhijânâmi saṃkappaṃ anariyaṃ dosasaṃhitan ti. ||48||

Sañjayo thero.

Vihavihâbhinadite sippikâbhirutehi ca
na me taṃ phandati cittaṃ, ekattaniratam hi me. ||49||

Râmaṇeyyako thero.

Dharaṇî ca siccati vâti mâluto vijjutâ carati nabhe,
upasammanti vitakkâ, cittaṃ susamâhitaṃ mamâ 'ti. ||50||

Vimalo thero.

Vaggo pañcamo. uddânaṃ :

Sirivaḍḍho Revato thero Sumaṅgalo Sânusavhayo
Ramaṇîyavihârî ca Samiddh'-Ujjaya-Sañjayo
Râmaṇeyyo ca so thero Vimalo ca raṇañjayo 'ti.

Vassati devo yathâ sugîtaṃ, channâ me kuṭikâ sukhâ nivâtâ,
cittaṃ susamâhitañ ca mayhaṃ, atha ce patthayasi pavassa devâ 'ti. ||51||

Godhiko thero.

Vassati devo yathâ sugîtaṃ, channâ me kuṭikâ sukhâ nivâtâ,
cittaṃ susamâhitañ ca kâye, atha ce patthayasi pavassa devâ 'ti. ||52||

Subâhu thero.

Vassati devo yathâ sugîtaṃ, channâ me kuṭikâ sukhâ nivâtâ,
tassaṃ viharâmi appamatto, atha ce patthayasi pavassa devâ 'ti. ||53||

Valliyo thero.

47, tuyhâpadâne vihâre ABC, tuyhâpadâne viharim Da. tuyham padâne viharam . . . tuyhaṃ tava apadâne ovâdena gatamagge paṭipatticanvaya viharaṃ yathâbalam paṭipajjanto Dh.—49, cihacihâbh' A, vihavihabh' BCD (vihavihâ 'ti abhinham pavattaaddatâya [sic] vihavihâ 'ti laddhanâmânam parillakânam abhinâdananimittam vi ivirâvahetu ti attho).—sappik' ACDa, sippik' B. sappikâhirutehi vâ 'ti sippikâ vuccanti devakâparânâmakâ gelamûenajjhakittatî- (or: 'kittakî- ?) sadârakâkârâ sâkhâmigâ, mahâkalâkandakâ 'ti keci. sippikânaṃ abhirutehi mahâviravehi D.— sandati BCD, phandati A.— Uddâna: raṇañjaho AB, ranañjaho C.— 51, comp. 1 and 325 seq.—53, Valliyo D, Valliko ABC.

Vassati devo yathâ sugîtaṃ, channâ me kuṭikâ sukhâ nivâtâ,
tassaṃ viharâmi adutiyo. atha ce patthayasi pavassa devâ
'ti. ||54||

Uttiyo thero.

Âsandiṃ kuṭikaṃ katvâ ogayha Añjanaṃ vanaṃ,
tisso vijjâ anuppattâ kataṃ buddhassa sâsanan ti. ||55||

Añjanâvaniyo thero.

Ko kuṭikâyaṃ. bhikkhu kuṭikâyaṃ vîtarâgo susamâhitacitto.
evaṃ jânâhi âvuso amoghâ te kuṭikâ katâ 'ti. ||56||

Kuṭivihârî thero.

Ayam âhu purâṇiyâ kuṭi, aññaṃ patthayase navaṃ kuṭiṃ.
âsaṃ kuṭiyâ virâjaya, dukkhâ bhikkhu puna navâ kuṭîti. ||57||

Kuṭivihârî thero.

Ramaṇîyâ me kuṭikâ saddhâdeyyâ manoramâ.
na me attho kumârihi. yesaṃ attho tahiṃ gacchatha nâriyo 'ti. ||58||

Ramaṇîyakuṭiko thero.

Saddhâyâhaṃ pabbajito, araññe me kuṭikâ katâ,
appamatto ca âtâpî sampajâno patissato 'ti. ||59||

Kosallavihârî.

Te me ijjhiṃsu saṃkappâ yadattho pâvisiṃ kuṭiṃ,
vijjâ vimuttiṃ paccessaṃ mânânusayam ujjahan ti. ||60||

Sîvalitthero.

Vaggo chaṭṭho. uddânaṃ:

Godhiko ca Subâhu ca Valliyo Uttiyo isi
Añjanâvaniyo thero duve Kuṭivihârino
Ramaṇîyakuṭiko ca Kosallavhaya-Sîvalîti.

Passati passo passantaṃ apassantañ ca passati;
apassanto apassantaṃ passantañ ca na passatîti. ||61||

Vappo thero.

55, Añjanam v° ACDa, Añjanâv° BDb.—Añjanâvaniyo BC, Añjanavaniyo A. D has both readings.—57, purâṇiyâ ABD ("purâtana addhagatâ"), purâniyâ C. I think we ought to read purâṇikâ —59, ca deest C Da Db.—Kosalavihârî A, Kosallavihâri BC, Kosallavihâratthera and Kosallatthera D.—Uddâna: Kosal° A, Kosall° BC.—Añjanav° A, Añjanâv° BC.